Volume LXVI CHICAGO, OCTOBER 20, 1910 Number 8

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A NEW BOOK

BY

JENKIN LLOYD JONES

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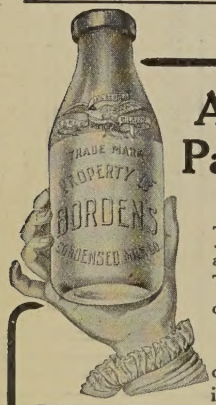

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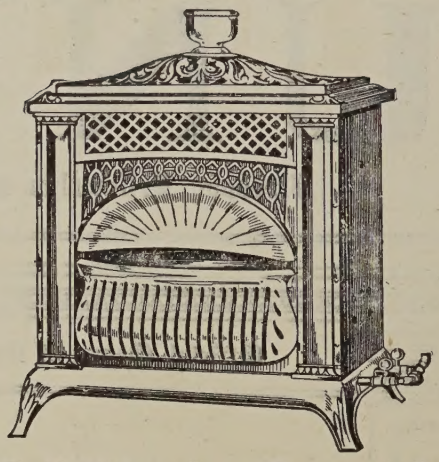

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UNITY

" HE HATH MADE OF ONE ALL NATIONS OF MEN "

Vol. LXVI. THURSDAY, OCTOBER 20, 1910. NUMBER 8.

If there is naught but what we see.
The friend I loved is lost to me:
He fell asleep; who dares to say
His spirit is so far away?
Who knows what wings are round about?
These thoughts, who proves but from without
They still are whispered? Who can think
They rise from morning's food and drink,
These thoughts that stream on like the sea,
And darkly beat incessantly
The feet of some great hope?

Because he never comes, and stands
And stretches out to me both hands,
Because he never leans before
The gate when I set wide the door
At morning, nor is ever found
Just at my side when I turn round,
Half thinking I shall meet his eyes,
For all this shall I homage pay
To Death, grow cold of heart, and say:
"He perished, and has ceased to be;
Another comes, but never he?"
Nay, by our wondrous being, nay!
Although his face I never see
Through all the infinite To-Be,
I know he lives and cares for me.

—*Edward Rowland Sill.*

The Chicago Ethical Society is to hear Dr. Stanton Coit, of London, every Sunday morning during November in Handel Hall. In December, President Van Hise and Dr. Felix Adler and Rabbi Wise, of the Free Synagogue of New York, are to be heard. On October 23 and October 30, Doctor Crapsey, of Rochester, is to speak on the war against poverty, its cause and its cure. Last Sunday Professor Schmidt gave an illustrated lecture on Jerusalem, epitomizing his year's experience in Palestine and vicinity.

UNITY joins with the many friends, widely scattered, in congratulating Jasper L. Douthit on the completion of seventy-six years of life. The birthday came on Sunday, which was celebrated at Lithia Springs by a gathering of his old friends. There was worship, feasting and social intercourse, Mr. Douthit himself preaching the sermon in Library Chapel. The lengthy report in the *Shelby County Leader* closes with the following appreciative words. The words are deserved and they carry a message to many whose lives have been cast in easier, we can scarcely say more favorable, conditions for the development of soul and the preservation and perfection of body.

The years rest lightly upon our friend Douthit. Ever of abstemious habits and looking after his physical health as religiously as that of his soul itself, he is remarkably well preserved, both in body and in mind, and retains the vigor and strength of a man many years younger. Perhaps in him we find a literal fulfillment of the divine promise that he who loseth his life, "for my sake" (or others), shall find it.

May he live long in the land and, whether in the body or out of the body, may his influence for righteousness never grow less.

"The Tuckerman's School" is the name of a recent movement among the Unitarians of Boston to give systematic instruction to Sunday-school workers during week days. Doctor Crooker is engaged in delivering a course of twelve lectures on Wednesday forenoons on "The Outlines of Church History," dealing with the rise and growth of Christianity. On Tuesday afternoons Rev. Henry Wilder Foote is giving four lectures on "Hymnody," a much neglected field of culture and inspiration. Latin, German, French, English and American hymns will be considered. These are to be followed by a course of four lectures on "The Teachings of the Hebrew Prophets." Let other cities go and do likewise. Popular opinion notwithstanding, it is possible for a large number of ladies and a considerable number of men to take time during the week-day activities for systematic culture on these high lines. For a dozen years or more a class in religion, pursuing systematic courses of study, has gathered every Tuesday morning throughout the church working year in Chicago, in connection with the work of All Souls Church in Abraham Lincoln Centre. This class has this year a regular attendance of 75 or 80, with an enrollment of nearly a hundred. The same work is repeated on Friday evening with an enrollment of over 50. A right thing done persistently and continuously, irrespective of numbers, will make a place for itself even in the midst of our foolishly hurried American life.

Mrs. Anna Sturgiss Duryea, not unknown to UNITY readers, has charge of the Department of Women's Organizations in the International School of Peace,

whose headquarters are at 89 Beacon St., Boston. Mrs. Duryea has a large field and an effective one. It has been well said by some one that "War will stop whenever the women say so." Notwithstanding the grievous and unjust handicap that refuses them a legitimate chance of expressing their wishes at the polls, they still might exert a mighty influence on this most fundamental question of civilization. When the women fully feel the atrocities of the present armed condition of the nations and the insane wastefulness in the perfection of armament and the multiplication of war vessels, they can put an end to it. If the women's organizations throughout the land would give due attention to this subject the coming season, they could bring an effective and probably sufficient influence to bear upon the representatives of government in the legislative and executive departments at least to take the United States out of this mad rush of governments that are arming themselves for peace's sake, weakening all the other departments of government in order to raise money to build war ships in order that they may never be used. Mrs. Duryea's addresses are reported as exceedingly instructive, intensely interesting, and carry with them a power of inspiration. Let the women busy themselves on these lines and place will be made for them at the election booths all the more promptly.

The Common Good of Civic and Social Rochester is the title of a neat little monthly, crowded with material related to the well-being of the city of Rochester, much of which is stimulating reading to city workers everywhere. Our Associate, E. A. Rumball, Pastor of the Unitarian Church of that city, is Chairman of the Editorial Committee, and the pages give evidence of the careful work which characterizes all his undertakings. The purpose, as set forth in the introductory editorial is to relate "The large number of organizations whose chief end is the civic and social advancement of Rochester" to each other for mutual understanding and mutual appreciation. This league of civic clubs should grow, and in Rochester, we believe, it will speedily grow until it includes a league of city churches. In this first number in its new form we learn that "Two hundred new citizens, fresh from Russia, Italy, and other far lands, were dined at Powers' Hotel on last Independence Day." There is frank confession made that only 25 per cent of the hosts expected and only 80 per cent of the invited guests came, but the success was such as to warrant more skillful undertakings in the future. Other civic banquets of this kind are anticipated, and the prediction is made that some mayor is going to immortalize himself some day by a civic welcome in Convention Hall, the city appropriating the necessary money, to express the sentiment of the city toward its new citizens. It is hinted that Mayor Gaynor has some such project in view for New York City next July. Among the titles in this inspiring little magazine are the following: "Not Reforms Alone," "A Bureau of Efficiency for Rochester," "Clean Food," "The Church 'At Home' to the Community," "Saving our Rochester Bambini," "The Free Dental Dispensary for School Children," with which Rochester is the first in the field, and "What Rochester May Do for Its Inebriates," in which the following answers are given: 1. Deal tenderly with the occasional offender, if possible, without his appearance in court, as is done in the State of Massachusetts. 2. Use every possible means to keep men who are excessive users of alcohol from gong to an institution, certainly any existing penal institution. 3. Provide a special institution for those who must be committed. This implies probation officers, a hospital, an industrial farm colony outside of the city limits, and a change in judicial procedure. Who would not like to live in Rochester, a community which is fast becoming the "White City" of the United States?

Theodore Parker Anniversary in Chicago.

UNITY has but little to add in an editorial way, to the exhibit which follows in these pages concerning the centennial and semi-centennial recognition of the birth and death of the great American citizen, Theodore Parker. During his life-time he was the great "Boston heretic," dreaded and avoided by his own colleagues of the Unitarian faith, those who boast of their liberal traditions. To the intelligent, reading world, he was, during the last years of his life-time, the great "Boston preacher," talking to immense audiences in the great Music Hall, speaking to those who were even then conspicuous makers of history, such as Samuel G. Howe and his gifted wife, John A. Andrew, soon to be the great war governor of Massachusetts, Thomas Wentworth Higginson, who was to lead a colored regiment in the battle for liberty, and many others.

But the Unitarians have long since recovered from their fright, and now the noble centenary edition of his words in fourteen splendid volumes bears the imprint of the American Unitarian Association, and the invitation herein published discloses the fact that the great preacher has been lost in the great citizen. He has become one of the nation makers. He now enlists the love and enthusiasm of the friends of liberty and progress, of students of the humanities and of international patriotism everywhere.

At least four great clerics in the history of the United States have over-reached all ecclesiastical boundaries. William Ellery Channing, Theodore Parker, Horace Bushnell and Henry Ward Beecher

have long since ceased to be the representatives of sect or to be the special pride of any denomination; they belong to the nation. Perhaps there are other names that ought to be mentioned in this connection, but these at least have been elected by a consensus of the competent.

It is fitting then that Chicago, the youngest of the great cities of America, should strive to acknowledge the fact that in Theodore Parker we have a national asset. The invitation, signatures and the extracts from the letters will speak for themselves. In this list the distinction between orthodox and heterodox, between Christian and Jew, between the scholar and the man of business, falls away. The indications are that the realization will not disappoint the prophecy. We believe that the people of Chicago, through its churches, clubs, schools, colleges and newspapers, will endorse the hearty invitation of this noble list of men and women, who represent the higher life of Chicago, who believe that Chicago has interests other than material and appreciations other than of things tangible.

UNITY hastens to add its invitation and confidently solicits the co-operation of all its readers, East, West, North and South. The program will represent national leaders, and we believe the listeners and readers will be equally representative.

Pass along the word. Save the necessary time and money to be in Chicago during Theodore Parker week. Failing this, watch the proceedings in the papers and profit by them.

Theodore Parker Anniversaries—A Call

The undersigned officers of National organizations join with the hundred and more citizens of Chicago represented in the accompanying invitation in asking the friends of civic progress, humanitarian helpfulness and religious freedom everywhere to unite in the celebration of the centennial of the birth and the semi-centennial of the death of Theodore Parker, a great citizen of the United States who contended for progress on many lines. Delegate representatives from any organizations included in the above list are cordially invited and will be heartily welcomed. It is hoped that the churches, clubs, schools, and other civic, educational and religious organizations in and within the vicinity of Chicago will take steps to arrange for their own meetings in their own way. The speakers named below are expected to be in attendance and to take part in the central program, which will be arranged for November 15 to 17, and they represent the material from which the local programs can be enriched. Arrangement has already been made for a large popular banquet at the Auditorium Hotel ($1.50 per plate) on Thursday evening, November 17, and those desiring to secure a place at the tables are requested to communicate at as early a date as possible with Mr. Adolph Kraus, Chairman of the Banquet Committee, 143 Dearborn St. Fuller announcement of the details of these meetings will be given from time to time. All correspondence with regard to programs should be addressed to the Chairman of the Executive Committee named below. All information for the press should be addressed to Theodore Van R. Ashcroft, 312 Record-Herald Building, Secretary of Publicity.

CHARLES W. WENDTE, Boston, President Free Religious Association, 25 Beacon St.

EMIL G. HIRSCH, Acting President Congress of Religion, 3612 Grand Blvd., Chicago.

HENRY W. WILBUR, President National Federation of Religious Liberals, 140 North 15th St., Philadelphia.

JENKIN LLOYD JONES, Chairman Executive Committee, Abraham Lincoln Centre, Chicago.

Advisory Committee Appointed by the Committee of One Hundred: Chas. L. Hutchinson, Judge Julian Mack, Prof. James H. Tufts, Rev. Chas. E. Beals, Clifford W. Barnes, Alfred L. Baker, D. M. Lord.

SPEAKERS AND SUBJECTS.

Rev. Charles W. Wendte, of Boston, President of the Free Religious Assn.: Theodore Parker, the Man, with Personal Reminiscences.

Edwin D. Mead, of Boston: The Higher Patriotism.

Rev. Anna Garlin Spencer, of New York: The New Center of Gravity in Philanthropy, a Résumé of the General Trend in Social Uplift since Parker's Day.

Rev. Joseph F. Newton, Cedar Rapids, Iowa, Author of Life of David Swing, and of a new book which will contain the correspondence between Theodore Parker and W. H. Herndon, Lincoln's Law Partner; Theodore Parker and Lincoln.

Rev. Charles F. Carter, of the Park Street Congregational Church, Hartford, Connecticut (Horace Bushnell's old Church): Theodore Parker's Theology and Vital Conception of Religion.

Rabbi S. S. Wise, of New York City: The Growth of Religion, as Manifested by Justice Toward the Working Man.

Rabbi Charles Fleischer, Cambridge, Massachusetts: The Growth of Universal Religion.

Rev. Charles E. Beals, Secretary of the Chicago Peace Society: The Growth Away From War.

Isaac Fisher, President of the Branch Normal College, Pine Bluff, Arkansas (Colored): Has the Negro Kept Faith with Theodore Parker and the Other Brave Souls who Suffered for Freedom's Sake in the Past?

Professor H. C. Maitra, representing the Brahmo-Somaj of Calcutta: An Appreciation from India.

Celia Parker Woolley, Frederick Douglass Center, Chicago: "The Transient and the Permanent in Christianity."

Professor George B. Foster, University of Chicago: The Deeper Religious Life Necessitated by the Changing Order.

Hon. Emil Seidel, Mayor of Milwaukee. Subject to be announced later.

Rev. Charles F. Dole, Boston: Theodore Parker and the Prophetic Office Today.

Rev. William Sullivan, Kansas City, Missouri, Author of Letters to Pope Pius the X, etc., etc.: The Spiritual Message of Liberalism to Modernism.

Dr. E. G. Hirsch, Chicago, Miss Jane Addams, and other resident speakers.

Theodore Parker Anniversaries

August 24, 1810—May 10, 1860

The undersigned citizens of Chicago and vicinity, irrespective of sectarian lines and theological differences, unite in a Committee of Invitation and Hospitality, to co-operate with the officers of the following national organizations in a suitable celebration of the centennial of the birth and semi-centennial of the death of Theodore Parker, which occurred respectively in 1810 and 1860: The Free Religious Association, organized in 1867, with headquarters in Boston, the Congress of Religion, organized in 1894, with headquarters in Chicago, and the Federation of Religious Liberals, organized in Philadelphia in 1908.

The half century which has elapsed since Theodore Parker's death has greatly ameliorated the theological animosities and sectarian anxieties that at the time seemed to entangle the message and to impugn the messenger. Great changes have come in the thinking of religious men and women, and still greater changes in the ethical issues and sociological interests of the world, on lines indicated by the fundamental contentions of Theodore Parker. His was "A voice crying in the wilderness," preparing the way for subsequent advancements, greater and in many ways different from his highest hopes, in the fields of temperance, education, the rights of the Negro, the cause of the laborer, the advancement of women, the abolition of war, the proper use of wealth, as well as in the fields of Biblical studies, and the sympathies of religion. In all these directions he was a pioneer.

Studied from this more adequate perspective, Theodore Parker is now, by common consent, acknowledged to be one of the great American preachers of religion who has over-reached all ecclesiastical bounds and has become one of America's greatest citizens, a noteworthy leader of reform, a prophet of civic righteousness, economic justice, and the Universal Brotherhood in which his contentions were rooted.

In view of the above considerations, we join in inviting the friends everywhere to come and spend the week from November 13 to November 20, 1910, inclusive, to join with us in the study of the half century of progress made on all these lines as interpreted by such men and women of national standing and ability as we may be able to secure.

It is hoped that many churches, schools, and other civic and religious organizations will take note of these anniversaries in their own way, and that some of the prominent speakers who will take part in the central program, November 15-17, may be heard in many parts of the city and suburbs. The detailed program and further plans will be duly announced.

Again we say, Come! and let us take note of the flight of time and the advancement toward the kingdom of Truth, Righteousness and Love, in the courage and strength of one from whose opinions we may widely differ but in whose spirit of earnestness and helpfulness we cordially unite.

Rev. William T. McElveen, Ph. D., Pastor First Congregational Church, Evanston, Illinois.
Irving K. Pond, Architect.
Dr. A. W. Harris, President Northwestern University.
Harold F. White, Attorney.
John T. McCutcheon, *Chicago Tribune.*
Herbert L. Willett, Dean Disciples' Divinity House, University of Chicago, and Pastor of the Memorial Church of Christ.
Payson S. Wild.
George C. Hall, M. D.
George E. Hooker, Hull House.
Geo. R. Peck, General Counsel C. M. & St. P. Ry. Co.
Rev. Ernest C. Smith, Secretary Western Unitarian Conference.
Samuel Alschuler, Attorney.
Henry C. Lytton, President "The Hub."
W. Clyde Jones, State Senator.
R. A. White, D. D., Stewart Avenue People's Liberal Church.
Edwin B. Tuteur, M. D.
E. C. Dudley, M. D.
S. Laing Williams, of the Federal Court.
H. S. Hyman, Hyman & Co.
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S. S. Gregory, Attorney.
Mrs. Emmons Blaine.
Julius Rosenwald, President Sears, Roebuck & Co.
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Alfred L. Baker, Broker.
Prof. C. R. Henderson, University of Chicago.
Leroy A. Goddard, President State Bank of Chicago.
Charles L. Hutchinson, Vice-President Corn Exchange National Bank of Chicago.
Rev. Edward S. Ames, Chicago University and Pastor Church of the Disciples.
Edward Morris, President Morris & Co.
Prof. George B. Foster, University of Chicago
Mrs. Mary A. Wilmarth.
Rev. F. W. Gunsaulus, President Armour School of Technology, Pastor of Central Church.
Lorado Taft, Artist.
Henry Baird Favill, M. D., President of City Club.
Louis J. Block, Principal Marshall High School.
W. G. Walling, Secretary Western Trust & Savings Bank.
Joseph W. Hiner, Attorney.
Hoyt King, Attorney.
Rev. Celia Parker Woolley, Frederick Douglass Center.
Thomas E. Donnelley, President Lakeside Press.
F. L. Barnett, Assistant State's Attorney.
Rev. Joseph A. Milburn, Pastor Plymouth Congregational Church.
Louis E. Post, Editor *The Public.*
Mary E. McDowell, University of Chicago Settlement.
Rabbi Abram Hirschberg, North Chicago Hebrew Congregation.
Daniel M. Lord, Chicago Bureau of Charities.
Clifford W. Barnes, President Legislative Voters' League and of the Sunday Evening Club.
Joseph Schaffner, of Hart, Schaffner & Marx.
T. K. Webster, President Webster Manufacturing Co.

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M. L. Greeley, Vice-President Greeley-Howard
T. W. Allinson, Ethical Culture Society. Co.
Albert Scheible, President Ajax Material Co.
William C. Boyden, Attorney.
Nathan B. Higbie, Swift & Co.
Sumner Sollitt, Contractor.
Edgar A. Bancroft, Attorney.
Avery Coonley.
Mrs. Amelia Gere Mason.
Arthur L. Penhallow, Hyde Park High School.
Miss Jane Addams, Hull House.
Tobias Schanfarber, Rabbi K. A. M. Temple.
Rev. W. H. Head, Pastor Asbury M. E. Church.
Oliver W. Stewart, State Senator.
E. A. Bancroft, Attorney.
George E. Dawson, Attorney.
George C. Sikes, Attorney.
Rev. Eugene C. Conklin, Western Manager Universalist Publishing House.
Dr. Charles E. Bentley.
W. A. Evans, M. D., Commissioner Department of Health.
John L. Whitman, Superintendent House of Correction.
W. E. Beebe, Attorney.
J. Paul Goode, Assistant Professor Department of Geography, University of Chicago.
Prof. James H. Tufts, University of Chicago.
Rev. Marcellus W. Darling.
Charles W. Lamborn, Attorney.
Walter L. Fisher, Attorney.
Rev. O. C. Helming, Pastor University Congregational Church.
Rev. Joseph Stolz, Rabbi Isaiah Congregation.
Bion J. Arnold, Electrical Engineer.
Hon. Merritt W. Pinckney, Judge of Circuit Court.
Frederic A. Delano, President Wabash Railway Co.
George E. Cole, Legislative Voters' League.
L. J. Lamson, Board of Trade.
Rev. John C. Jones, Pastor Welsh Presbyterian Church.
George E. Roberts, Banker.
Rev. Joseph A. Vance, Hyde Park Presbyterian Church.
Franklin H. Head, President Chicago Historical Society.
Mrs. Ellen M. Henrotin, President Illinois Industrial School for Girls.
Hon. Julian M. Mack, Justice Illinois Appellate Court.
Adolph Kraus, President of the International B'nai B'rith.
Rev. Charles E. Beals, Chicago Peace Society.
Prof. Frederick Starr, University of Chicago.
E. J. Buffington, President Illinois Steel Co.
Rev. Fred V. Hawley, Pastor Unity Church.
Rev. W. Hanson Pulsford, First Unitarian Church.
Francis F. Browne, Editor of *The Dial*.
Rev. August Dahlgren, First Swedish Unitarian Church of Chicago.
Mrs. Coonley-Ward.
S. W. Lamson, Treasurer Lincoln Centre Board.
Hon. William J. Pringle, Alderman.
Rev. Axel Lundberg, Pastor Swedish Unitarian Church.
Frederick Greeley, of the Chicago Play Ground Association.
Dr. E. G. Hirsch, First Vice-President Congress of Religion.
Jenkin Lloyd Jones, Chairman Executive Committee Congress of Religion.

At a luncheon for the above signers, given Thursday noon, October 13, at which over thirty were present, and cordial letters of regret and approval were read from most of the others, practical plans were discussed, and the Chair was authorized to appoint the necessary committee on program, publicity, finance, hospitality, etc. Due announcement of the progress of the work will be published from time to time.

CORRESPONDENCE

Dear Mr. ————:

I am wondering whether you would be willing to lend your name to the following invitation. Of course it would carry with it no obligation of work, other than that of good will, setting forth the temper of our city and the manner of men we depend on. I am asking a hundred or more of prominent citizens, lay and clerical, men and women, and your name belongs in such a list, according to my thinging.

Very cordially yours,

The above with unimportant modifications, is the letter which was sent to about 170 representative men and women in Chicago. About one hundred said "Yes" (these names are found above), while twenty-four said "No," leaving some forty-six unanswered.

The letters received were, of course, personal and confidential, but the spirit that characterized the entire correspondence was so significant that we venture to give some extracts from the letters, which are the more significant because written without any idea of publicity, and which, when printed, are the more significant when removed from the personalities involved. The few who said "No" represent as much fellowship as the many who said "Yes." The following samples will be read with interest:

FROM THE CLERGY

"It gives me deep pleasure to sign the within invitation. The world owes a vast debt to Theodore Parker. He was the prophet of everything large and catholic and beautiful in the religious consciousness and life. He richly deserves our reverence and love."

"Of course, my theological position is not the position of Theodore Parker, no more than it is the position of old N. Adams, who thought him the devil incarnate, but a man who does not rejoice in the general result of Parker's patriotic and loyal devotion to the ideas which he believed most important is not of my 'crowd.' You may put me down, if you will, for one of the 'inviters.'"

"In the interest of the advancement of all that is good, denominational or undenominational, I will be glad to sign such a call, though, of course, it does not pledge me to the theological views."

"Certainly you may attach my name to invitation as enclosed. I am sure I can add nothing to it. It seems very complete. If you know of any way in which I can assist you, tell me. That's the best I can say."

"I am in harmony with this movevment."

"I shall be glad to sign the call to the Parker Annivevrsary, and I will get other signatures from our church if you want them. I am sorry this answer was delayed, but hope it is not too late."

"I approve very heartily of the idea of celebrating in some large and fitting manner Parker's Centenary."

"I am only too happy to lend my modest assistance to the very worthy movement you are fostering."

"I shall be very glad, indeed, to have my name attached to the invitation for the Theodore Parker Anniversaries. Anything I can do to help make the celebration adequate I shall be glad to do."

"I am honored by your invitation to sign the call to commemorate the courageous leadership of Theodore Parker. You know that I could not help loving the man who lived

his life and did his work and wrote 'O Thou Great Friend of All the Sons of Men,' which we sing more often at our vesper service than any other hymn."

"I believe that I shall have to say no in regard to the invitation for the Parker Centennial. I hesitate to do so, because I am really shockingly ignorant about Theodore Parker. I do not think that I have ever read a dozen paragraphs from him. I have to decide on a general impression about him, that his attitude toward historic Christianity was pugnacious and bitter. His temper, very different from Channing's, is what has impressed me."

"While I am a great admirer of Theodore Parker, and in sympathy with many things he said and did, I would be misunderstood if I should sign the call you enclosed. Kindly excuse me, and allow me to attend as many sessions as I may be able when the meetings are held."

"I could sign this call for the Theodore Parker Anniversaries with joy, and work with you full-heartedly to make them successful,—all the while being in somewhat sharp difference with certain of the positions of Theodore Parker, but loving and honoring the great champion of liberty, the great lover of humanity and the great prophetic soul."

"With absolutely no hesitancy, but with a good deal of joy, I sign the inclosed call."

"I much appreciate your invitation to serve on a committee in connection with the Theodore Parker Anniversary, but I am so beset with many undertakings I regret that I cannot have a part in this. Wishing you all success in duly honoring the memory of this great man, believe me, etc."

"Go ahead and do something to honor the memory of this great and good man. He was a great vandal in the social and theological world, but the time has modified his heresies, or rather his heresies have modified the times, and today you do well to accord him at least a week of appreciative study. I do not care to sign the invitation, but will cooperate with you in any way to help emphasize the social and civic leadership of Theodore Parker."

"I could not consent to the use of my name in making such a call, for my conviction is that the world would be better off if Theodore Parker had never lived nor written. His denial of the fundamentals of historic Christianity has, in my judgment, been a curse to New England, and all who have been influenced by it. The intellectual strength of the man made him all the greater power for evil. I lived in Boston more than five years and sought to study conditions in New England. I heard Dr. Hoar, editor of 'The Watchman,' say in a public address, that in the rural districts of New England, in which he had spent his summers for ten or twelve years, there was a lower moral tone than in the mining camps of the West, and my investigation confirmed his statement. In seeking to find the cause of this lower moral tone I was convinced that the liberalism which has set aside the authority of the Bible and, indeed, respect for all authority, is largely to blame for the present conditions. While New England has grown in head, it has decayed at heart, through the influence of the leaders like Theodore Parker. Such are my convictions, and I am sure that one who, like you, believes in liberty of thought and speech, cannot blame me for expressing them."

"I have your note of September 1st, and shall be more than glad to have you attach my name to a call for some suitable celebration of the anniversaries of Theodore Parker, whose work for religion and humanity was of such moment at the critical period of our national history."

"I shall be more than glad to unite with you in calling on the people to give an expression to the debt which we owe to the great Theodore Parker."

"You can use my name to the invitation anent the Parker Celebration. You can count on me to coöperate with you in the matter."

FROM UNIVERSITY MEN, PROFESSORS, PRESIDENTS, ETC.

"Although I cannot claim any large acquaintance with Theodore Parker's writings, I shall be glad to join you in the invitation enclosed to me in yours."

"Your favor of the 25th of August is received. Theodore Parker represents many ideas in which I thoroughly believe, and which I think have been extremely wholesome. He represents also certain other ideas which impress me as extremely questionable. In any event, I should hardly think it advisable to be an active agent in the plan for the anniversary.

"If it were on the abstract proposition, 'Come! and let us take note of the flight of time and the advancement of the Kingdom,' I should tumble over myself in getting my name among those who will sign the call. I am with the movement and the movers in everything except appreciation of Parker. I have never been able to appreciate him from an angle which made him look likeable. I have no quarrel with him, but he simply never has appealed to me. It strikes me that he was a congenital doer of the right thing in the wrong way, and that liberalism has progressed in spite of him more than because of him. This is merely my personal reaction, and I hope I am wrong. Maybe it is one of my unregenerate remainders of Calvinism, but Parker always seems to me less a pioneer than a prig. However that may be, I don't shy at the matter, but at the manner of his liberalism, and if the celebration boosts the substance I shall applaud it."

"Most assuredly I shall be glad to lend my name to the call for the Theodore Parker Celebration. And I feel much honored that you consider me. I will do whatever I can to help you, and shall hope to attend the celebration in the plural number."

"I have your kind invitation to join in inviting friends to a study of a half century of progress, and to honor the great preacher of righteousness and statesman, Theodore Parker."

"I have no hesitation whatever in giving my name for this purpose and, indeed, count it a high honor to be invited. Of course, you and all others will understand, and you especially, that this does not carry with it a sign of agreement upon all points of teaching and belief, but the nation owes a great debt of gratitude to Theodore Parker and to those associated with him, and it would be very unpatriotic not to give expression to it on proper occasions like these."

FROM LAYMEN AND WOMEN, BUSINESS MEN, BANKERS, PHYSICIANS, LAWYERS, ETC.

"I shall consider it a privilege to lend my name upon an occasion to do honor to Theodore Parker."

"I am ashamed to say that I am not very familiar with the life work of Theodore Parker, but I know that he was neither a 'standpatter' nor a reactionary—so accordingly I would be very glad to have you use my name and any influence you can to make it a success."

"I am pleased to grant your request to use my name as suggested, and shall feel honored, indeed, in having it so used. The most interesting article I have read this summer is a commentary on the theology of Theodore Parker in a recent number of the Survey."

"I regret very much that I do not know as much about Theodore Parker as I should. What I do know, however, leads me to believe that a celebration of the anniversary of his birth and death would serve a useful purpose in directing public attention to the civic, economic and religious questions to which he devoted his life, and if my name will be of any service to you, you are at liberty to use it."

"I would say that I am in full sympathy with your suggestion, and have no objection to the use of my name in connction therewith."

"I am always for any effort that ignores religious differences and finds a common ground for serving the community and humanity."

"I will be glad to have my name on the invitation to the Parker Celebration. He was a great man and did a great work that is only now being appreciated. If I can help in making the occasion a success I will be glad to do so."

"I appreciate the privilege of having my name attached to the invitation which you have sent me."

"I want to be in the celebration of such a good man by such good men."

"I have no delicacy in signing the paper and in acknowledging at all times my great indebtedness to Theodore Parker. I have loved and honored his name and memory for more than fifty years. I grew up in a Presbyterian family, but when a boy in college read one of Parker's books, and later everything of his which was published—to my great enlightenment. He is worthy of all the honor you can bestow upon his name and work."

"I am in sympathy with so many of the principles advocated by Theodore Parker that I am very willing to lend my name at this time."

"I gladly join with you in respect to the Theodore Parker Anniversary."

"If you think my name would be of any use in your Theodore Parker enterprise, you are at liberty to use it. Ever since my youth Theodore Parker has been one of my heroes, and I shall be glad to be identified with your movement."

"I should be pleased to have my name connected with yours in any good work for the betterment of mankind, and more especially with reference to anything relating to

'Theodore Parker Anniversaries.'"

"Feeling in hearty sympathy with the movement, it would give me great pleasure to have my name associated with it, and you are at liberty to use it in any way that your judgment may dictate."

"I consider it an honor to have my name attached to the call for a celebration of the anniversaries of Theodore Parker, and cheerfully agree to its use to that end."

"I am really ashamed to confess how little I know about Theodore Parker, but I believe he was a truth seeker, a man of eloquence, humanity and courage. You are quite free to append my name to an invitation such as you suggest."

"Thank you very much for inviting me to be on your invitation list for the Theodore Parker Celebration. I am much pleased and honored to accept it."

"I am grateful that you should think of me as worthy and shall be proud indeed to appear upon your list."

"I take it as a privilege to join in the call for the Theodore Parker Anniversaries. You have my permission certainly, and I regard it a compliment to have you ask me."

"I am heartily glad to join in the invitation to recall the value of the life of Theodore Parker and the impulse he gave to the onward movement of enlightened conscience. I have a pity for the young person 'I knew the most about,' who, a half-century or more ago, thought the influence malign which I recognize as most beneficent. I am grateful to his disciples, who have borne aloft the torch he passed on unquenched."

Recent Books

"The Religion of the Spiritual Evolution of Man" (E. A. Rogers, Chicago), is by a writer who prefers to keep his name from the reading public. He believes in God, but not in a devil; in evolution, but not in revelation; in adoration, but not in prayer; in mysticism, but not in miracles; in Herbert Spencer rather than in the Hebrew prophets; in "religious societies" rather than in churches; in ethical laws rather than in Christian nurture. Religious organization will be necessary in the future as in the past; but "owing to its universality the new religion will gradually create new institutions for race advancement in well considered constructive efforts." However, "the Law of the Upward Way," here so earnestly advocated, seems rather dim and misty as a working plan of life. The author exhorts us: "The Religion of the Spiritual Evolution of Man" teaches to all humanity the moral worth of encountering all the trials and afflictions of life with serene spiritual courage and faith." Just so! But how to do it is the rub! The average man will not probably find in these thoughtful pages anything more helpful in this line than the yoke and cross of Jesus which have blessed so many.

"From Text to Talk" (Sherman, French and Company, 214 pp., $1.20), is a goodly sized volume, by Rev. Dr. Addison Ballard, the author of "From Text to Text" and other books. We have here forty-three very reasonable sermonettes, which would take from five to ten minutes in delivery. They are not controversial or doctrinal, but practical. The spirit is devout, the style is clear, the method is direct, the lesson is obvious, the horizon is broad. These short discourses are full of warm piety, confident trust, abounding cheer, jubilant faith. They lift shadows, part clouds, roll away burdens, and emphasize the sweet and tender things in our common life. There are no scholastic problems here: just the problem of living a pure, true, courageous, helpful life. The appeal is to the fundamental yearnings of the human heart, which will find satisfaction and helpfulness in this direct and positive presentation of essential Christian truths.

J. H. Crooker.

Simon Bolivar and Latin-American Republics

An Address Delivered at Abraham Lincoln Centre on Sunday Morning, August 21, 1910, by Frederick Starr

I have long desired to make the South American hero the occasion for an address upon Latin-American Republics and, hence, when Dr. Jones asked me to occupy this pulpit one Sunday this summer, I gladly accepted his invitation.

There are few men regarding whom public opinion is so divided as Simon Bolivar, Liberator of Venezuela and creator of new governments. Expressions of opinion concerning him are extreme and contradictory. His enemies, and he had many hostile critics, assert that he had no good qualities, that he was vain and shallow, a coward, lacking in judgment, no leader, a failure in his theories, a nonentity in practice. His friends, and they were not few, sing his praises in extravagant terms; for them his admirable qualities were sublime; he fell but little short of *divine* attributes. Where does the truth lie? What was Simon Bolivar and what his claim to honor and respect? The world finally judges men by their achievement—or by what is attributed to them as achievement. Judged thus, Simon Bolivar *was* a great man.

His story reads like a fairy-tale. He was born in Caracas in 1783, with the advantages of great wealth, good family and high social position. He was sent to Spain for education and in Madrid met the lady who became his wife. After his marriage, the young couple left Spain for Venezuela. Shortly after, he lost his wife and sought forgetfulness and solace in foreign travel. In Madrid, Paris, Rome he found instruction and amusement, and in the Imperial City he first gave public utterance to his intention to devote his life to the liberation of the continent in which he had been born. Returning to Caracas, full of this purpose, he arrived at a critical moment. The year 1810 was throughout Spanish-America the date of the commencement of the struggle for independence. The revolutionary leaders sent him to London to enlist the aid of Britain. He failed in his mission. On returning, he fought under the leadership of General Miranda, making some reputation. When the movement failed and Miranda capitulated, Bolivar fled to Curacoa. His dreams of being a liberator had not materialized. The independence struggle was still alive, however, in New Granada (today Columbia). Thither Bolivar hastened and joined the patriotic forces. There he made a great name and reputation, although there also he found bitter enemies. He fought battles and gained some victories. The Granadan forces had been entrusted to him; abandoning the plans that had been given him, without permission—no, in direct opposition to his orders—he led these foreign forces from their own land, made a dash with them into Venezuela, won successes, reach Caracas, was hailed as leader, received the high title of *Libertador* (liberator); and then came failure, in which the gallant Columbian army dwindled and the Liberator was forced to flee again. This time he went to Haiti, where his eloquence and hope rallied a handful of fugitives; the president of the black republic gave assistance and Bolivar started on a new liberating expedition. In Venezuela he found, as usual,

both friends and enemies. There was constant bickering and dissension between the Liberator and the other patriot leaders. There were many undecisive conflicts; success today, failure tomorrow. The point of conflict was shifted from place to place; there was no definite plan of campaign. Suddenly, Bolivar made a bold and unexpected stroke. It was the rainy season and the Spanish commander had ceased operations in the field, which had been Venezuela. Uniting all available Venezuelan forces, he made a dash for Columbia. The distance was enormous, the difficulties of the road at that season frightful, the passage of the Cordillera all but impossible; his troops were from the hot lowlands and their sufferings were indescribable; men died like flies upon the way. It seemed the act of a mad man, but it succeeded. The Venezuelan army gained two great battles and Columbia was rescued. As he had invaded Venezuela with Columbian troops and gained the title of Libertador, so now, reciprocating, he invaded Columbia with Venezuelan forces and was received by the Columbian patriots as Saviour. The victory was actual and far-reaching. Spain soon gave up the struggle in Venezuela and, in 1822, both lands were free. Bolivar greatly desired their union and even before the complete withdrawal of the enemy had organized them into one republic under the name Columbia. He was now summoned to Peru, with his "liberating army." As always, he met there bitter opposition from local leaders; after various vicissitudes, he came out victorious. His popularity in Southern Peru was astonishing; it led to the separation of that part from Peru proper; for it Bolivar drew up a constitution, it adopted the name Bolivia, and elected the idol of the moment to life-presidency. Meantime, Columbia was dissatisfied with his procedure and he was forced to hastily return. He found confusion and turmoil. Although reconfirmed in the presidency in 1826 and 1828, he saw his constructions crumble; Venezuela and New Granada dissolved their union and resumed independent and separate existence; the Peruvian code was revoked; his life-presidency in Bolivia annulled. Disappointed and embittered, the Liberator laid down authority in January, 1830, and retired to private life in Cartagena. Columbia, ever most faithful of his children, voted him thanks and a pension. In December he died, less than fifty years of age. He was a genius, moved by extraordinary impulses; undertaking and achieving things which sane judgment would insist were impossible.

Often, however, we are asked whether his work was worth while. Are Latin-American Republics desirable? Should they continue, or would they best be wiped off from the map? There is a tendency toward a hostile judgment. May I call your attention to a few points connected with them.

First; general knowledge concerning them is vague and imperfect. Few realize their material importance. Let us look at South America. We will not speak of the larger ones like Brazil and Argentina; the two together make up two-fifths the total area of the great continent. We will look only at those smaller countries with which the name of Bolivar is specially associated—Venezuela, Columbia, Peru, Bolivia. Even they are considerable pieces of land. They do not appear so great on this map of South America, but let us compare them with things we know. Venezuela is the smaller. Here is a piece of paper representing Venezuela in size and approximately in shape; I lay it on this map of our own country; it blots out Michigan, Wisconsin, Ohio, Indiana, Illinois, Kentucky, Tennessee, Alabama and Mississippi. You are surprised; you never thought of Venezuela in known terms before. It is an empire in size. Do the same thing for Columbia. It is not a great country in popular estimation, but it blots out Texas, Oklahoma, Kansas, Arkansas and Louisiana. This is the land from whom we wrested territory for our Panama Canal. And Bolivia? Place its equivalent upon our map and you cover Washington, Idaho, Oregon, California, Arizona, Nevada, Utah. It is a goodly land. Area is important, but what of population? Our Venezuela patch, when laid in place, touched Iowa. Iowa is a state of no great cities, of a fair, evenly distributed, agricultural population. Place its equivalent of area on Venezuela and it appears small indeed. Yet the population of Venezuela, condensed to correspond with that of Iowa, would occupy no larger area, and the bulk of the South American republic would be left unpopulated! So of the rest of Latin-America; it is sparsely settled. Yet there are no richer countries in the world. They have soils of great fertility, pasture-lands that will furnish food for herds of millions of head of cattle, forests abounding in precious woods and yielding rubber, gums and valued barks, and mountains of fine stone and precious metals.

And what is ever true of lands of vast extent, scant population, and great natural resources? They are prey for exploitation; they are virgin areas for foreigners to ravish; they are fields to be worked, not for the benefit of their own scant populations, but for outsiders. There is danger for all such lands.

To me, some propositions seem fundamental:

(a) Every nation exists primarily for itself and must consider its own interests first.

(b) Every nation naively assumes that the first duty of *others* is to be *altruistic*. (Thus, *we* assume that Japan should relinquish the Pacific to us.)

(c) If all nations emphasize the first of these and hold the second in check, enlightened selfishness will bring about justice and fair dealing.

Second; there is a popular impression that all these countries are in a chronic state of revolution. We attribute these outbreaks to the hot and fiery disposition of the people. Revolutions in Latin-America are and have been common. But many of them are *not* due to the turbulent character of the population. The first lesson in practical politics I learned was in Guatemala. An exceptional man was president, José Maria Reina Barrios. The country had just passed through a revolution and Barrios had held his own. Everyone was talking of it. And my ears tingled when I found that all attributed the revolution, with its destruction of life and property, to foreign instigation. At that time Guatemala had but one railroad, the Guatemala Central, from the Pacific port of San José to the City of Guatemala. For the nation's progress, an outlet to the Atlantic was necessary, and Reina Barrios was committed to the project of constructing the Great Northern Railroad from the City of Guatemala to the Atlantic port of Livingston. But while this would help the nation, the Pacific Mail Steamship Company, an American enterprise, feared it would lose some business. It was said the company blocked the scheme by bribes in Congress as long as it could, but when the

case was lost there, it supplied the means and instigated revolution. Think a moment,—the retardation of national progress, destruction of property, loss of life,—these were nothing, if dividends could be maintained. I began to see a great light upon Latin-American revolutions. Make no mistake. A large part of these disturbances are directly due to foreign exploitation interests. When they cannot get all they wish from the legitimate authorities, they finance a revolution, hoping to get better terms from a successor.

But there are some revolutions of a different kind. We, as yet in the United States, do not realize the significance of *personal* politics. In the Latin-American republics, politics are intensely *personal*. Men vote for heroes, regardless of policies. Defeat is badly borne. There *is* hot, fiery, southern blood; one loves his leader, hates his opponents. Thousands will follow a brilliant demagogue—even to the death. But to be a leader the man must make an appeal to followers; he must formulate a plan, must depict the evil to be rooted up, the good to be established. When he has gained a following and meets success, men flock to his support. But if prosperity spoils him and he fails to keep his promises, a new leader starts; a revolution is precipitated; when it has strength, the old regime must reform or fall. This is a good thing, indeed a necessity. In any country where personal politics exists, revolution is the natural effort to progress. Little by little, however, through Latin-America popular intelligence increases, more general interest is rising in regard to public questions, policies, not men, are emphasized; with this comes relative stability, fewer revolutions, conditions like those of Brazil, Argentina, Chili. We may expect less personal politics hereafter in our sister republics. Curiously enough, the decrease there coincides with a curious and threatening increase of personal politics among ourselves!

Third; relation to the outside world. We have already stated that these lands are looked upon as areas for exploitation. Foreign nations undertake their exploitation. Some enterprising promoter seeks a "concession." This is usually to the gain of the president—a thing natural in the condition of personal politics. The stranger lays his proposal before the president and they discuss it pro-and-con. No doubt many presidents have grown rich through such deals. As regards just how much the official takes depends on varying circumstances. A story is told of a truly progressive president of a Central American republic. An American promoter laid a scheme of brilliant promise before him and finally offered to turn over to the government (of course it is never to the president in person) twenty-five per cent of the profits, the exploiting company to retain seventy-five per cent. The president approved the plan, but firmly adhered to the opinion that the company give seventy-five, retaining twenty-five per cent. While a president grows rich from such deals, he often is still seriously interested in the country's welfare and advancement. There is usually a limit beyond which he will *not* go. Often these brilliant schemes go wrong; the concession fails; or, the promoter finds it impossible to secure his ends. Friction arises and we find the president and the foreign company in open conflict. Two methods of procedure are possible. The president, no longer useful, must be eliminated; his continuance threatens the company's prospects; a revolution financed by the foreign influence takes place; if successful, the new president proves amenable. But, in case a revolution is inexpedient, or fails, appeal is made by the concession company to its home government, to protect its interest and to enforce its claims. The amount of claims for real or prospective damage is enormous, often enough to bankrupt the republic involved in controversy. Coercion is applied. Diplomatic steps are taken and covert threats are made. War vessels are sent upon the scene. Steps may even be taken to collect the claims by force. When these claims are actually submitted to serious investigation, how they shrink! Look at the way in which they were scaled down, when those of various nations against Venezuela were submitted to judgment at The Hague. And yet those nations, leaders in world civilization, would object to being branded robber nations.

One of the best things done at the recent Peace Conference at The Hague was the official adoption of the *Drago Doctrine*. Dr. Drago is an Argentine diplomat. At the Conference he proposed that force should not be used in the collection of contractual debts, "claimed by the government of one country from the government of another country to be due to its nationals" until the claims had been submitted to arbitration, or arbitration had been definitely refused by the debtor nation. The adoption of this doctrine, defined and presented by a Latin-American statesman, is a great step forward.

Fourth; and lastly, *our* relation to them. We might naturally consider the Latin-American republics our choicest field for trade development. In place of making prodigious efforts to secure the trade of China and Japan, one would expect us to possess practical monopoly of trade among our own American neighbors. But we have strangely neglected them. We have, indeed, large relations with Mexico; had we not, we would indeed be imbecile. But how about Venezuela, and Brazil and Argentina—Peru and Chili. Have we really our fair share there? And while we neglect reasonable methods to build up our trade, we look with suspicion on Germany's advance in Brazil and Chili and upon industries fomented from without in Argentina! It is a dog in the manger attitude. Do you realize, too, how near Europe is to South America? Do you know the position of South American capitals? What city lies due south of Chicago? The meridian of New York passes near Lima, capital of Peru, and traverses the Pacific west of the Chili coast. Take the straight sailing distance from Pernambuco, Brazil, to New York City and to England; there is but a day's time difference in our favor. If we want the trade we must go after it.

Our "development enterprises," exploitation schemes, in Latin-America are enormous. They touch every field and have been most notable in Mexico. The two most immediate fields, of course, are agriculture and mining. We will touch only on agriculture. It is the simplest, most natural, most easily demonstrated. A single type of enterprise will answer—let us say rubber culture. A company buys a tract of land at a price, perhaps, of three *pesos* (a dollar and a half), an acre. This tract is capitalized at ten dollars an acre, and on this as assets, business is undertaken. Figures are prepared regarding the cost of development. Young trees are planted. In six years, returns, handsome returns, are promised. Six years pass—seven, eight, nine, ten, but the profits fail to materialize. The investors be-

come discouraged. At last, after ten, eleven, twelve years of struggle, the company dies. Why? Because labor cannot be controlled, the national laws are not known and properly recognized, the people do not do business in our fashion, there is a secret undercurrent of prejudice and opposition which constantly interferes with achievement and accomplishment of plans. In other words, it is recognized that you are exploiting their resources and no one really wishes to be exploited.

Personally, my opinion is against exploitation and in favor of fair and open trade. Be buyers and not operators. Keep agents at natural centers equipped with cash to buy every natural product of the country. In a few years you will have all the product you can handle—whether it is rubber, or bananas, hides, beef, grain or gold. Instead of planting rubber trees, opening mines, utilizing water-powers, make it worth the while of men of brains and capital within the country (and there are plenty of them) to develop their own resources. You say they are unenterprising and behind the times. Give them an attractive market and they will arouse themselves. They will develop their own resources as fast as it is made worth while to do so. They can stand the climate; they know the language; they understand the laws; they can control their labor. Why not let them solve the problems which you cannot settle?

Distrust of the foreigner! It is actual. If you say it does not exist, you are a superficial observer. Even in Mexico the common people hate Americans. And are we loved in Nicaragua or Honduras? Or in Columbia? Or in Panama? This very month we tried to start a street car line in Columbia and it caused a serious outbreak in the capital city. When at the Brussels Exposition in June, we were interested to notice that the only Latin-American countries (save Brazil and Peru) which had independent buildings with creditable exhibitions in them were Santo Domingo, Hayti and Nicaragua. Why were they just these three? Does it not mean that Nicaragua, Hayti and Santo Domingo have a deep-seated fear that they are listed for "intervention" and for being wiped out of existence by the United States? Is it not their wish to keep themselves before the eyes of other nations as a measure of precaution, a means of rousing sympathy?

One moment upon our governmental relations to them. We often actually interfere in their affairs. This interference is both active and passive. We interfered in Panama. No one doubts that we fomented revolution against Columbia and that we actively interfered to prevent her coercive action against the rebel state. We were strangely, no—unduly,—prompt in recognizing the new-born nation. After recognition, we *should* treat her *as* a nation; but no, we constantly interfere, unwarrantably, in her affairs. We have interfered in Venezuela, variously. Who knows the inside history of the exile of Castro? It is common for Americans to praise Diaz, president of Mexico. He is a great man and has vastly advanced his nation. It is common for Americans to execrate Castro. Yet he, too, is a great man, who did much for Venezuela. He has many of the qualities which have justly made Diaz popular. He no doubt grew rich in office and did many things which will not bear too close investigation.

But he had much of the clear vision, the firmness, the desire for his country's advancement, which has marked Porfirio Diaz. He was the legitimate ruler of his land; the revolution which took place after his departure was peculiar and questionable, and the Venezuelans of today would welcome his return. *Why* does he not return? And how about our attitude this moment in Nicaragua? Dr. Madriz is the legitimate ruler, entitled to recognition and respect, entitled to sound exercise of neutrality laws; but the American press is against him, and the remonstrance of the Nicaraguan Consul at New Orleans does not prevent the sailing of the *"Hornet"* with supplies of war for the insurgents. We have no right to interfere in the affairs of Latin-America, actively or passively.

In closing, I must emphasize the timeliness of this address; why it is appropriate that, just returning from studies in Japan, I speak of Latin-American Republics instead of some oriental topic. There are two reasons. *First;* this summer the Fourth Pan-American Congress is holding at Buenos Ayres, Argentina. Representatives from every American republic are there gathered—a brilliant and significant body. They are discussing questions of great mutual importance. What notices have you seen of it in the daily press? I read what I consider the best morning paper in Chicago and I think so far it has not had a column of matter relative to this great meeting. Why is this? Is it true that we Americans do not care to know of other nations? *Second;* this is the centennial year of the Latin-American republics. It was in 1810 that the struggle for independence began. It took a dozen years for its completion. So in several of them—notably in Mexico and Argentina, they are magnificently celebrating the anniversary. These are the reasons why today I speak of *Simon Bolivar and Latin American Republics.*

COMING BACK

White fingers from the mist-enchanted meads
  Beckon us home; the day dies, and is still;
Softly clear Itchen sways his long-haired weeds;
  Cool darkness wraps our green oft-trodden hill

Today we marveled at five hundred years
  Caught in the mirror of an afternoon,
The round of playtime, worktime, friendship, tears,
  The glorious haste we shared, and lost too soon.

We trace again with slow memorial feet
  Grey paven court and cloister, Chapel, School,
New laughter sounds about us through the street,
  A new year's leaves droop to the mill-stream's pool.

Deep-carven names, proud words above the dead,
  Stones dark with fallen honey from the limes,
Sun-shadows on the grass, roofs burnt to red
  In ancient sunsets musical with chimes.

These call us back; but they who filled our days
  Have passed on elder, farther journeyings;
Only we take for heritage old ways,
  Old scents, old sounds, slight and unchangeful things.

—*Michael Heseltine.*

True worth is in being—not seeming;
  In doing each day that goes by
Some little good—not in dreaming
  Of great things to do by and by.
For whatever men say in blindness,
  And spite of the fancies of youth,
There's nothing so kingly as kindness,
  And nothing so royal as truth.

—*Alice Cary.*

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

THE STORY OF AN EX-PRIEST.—The leader of "The work for and by French ex-priests," Mr. Leon Revoyre, was born in the southeastern part of France, at Brezins. When but a child he demonstrated, unconsciously to himself, the truth of the Catholic faith by the virtuous lives of those of his relatives assiduous in its observances and devoted himself enthusiastically to what he believed produced such beautiful results. At twelve years of age, warm from his first communion and impressed by some missionaries preaching in his parish, he begged and obtained his father's permission to prepare for the priesthood.

He had begun his studies in a brothers' school and continued them in the little seminary "La Cote-St.-Andre." Here he found that he had been fitting too many heads with halos; yet the exemplary lives of some of the priests, notably of a professor whom he made director of his conscience, kept his faith alive. Tired of seeing and judging for himself, he tried to down his reason by abandoning himself to the guidance of his father-confessor. Thus he was led at his majority to enter, as novice and student, a community of Redemptionist missionaries.

Eight years of his life were passed with the Redemptionists at Straturn, Holland, and at Thury in the Valois. His faith, meanwhile, instead of being reinforced was being undermined by study, reflection, and by the passionate narowness of some of his theological professors. In 1892 and 1898 when he made profession and allowed himself to be ordained priest, it was therefore without enthusiasm and from a sense of duty.

Active work as a missionary followed. In it he hoped to find peace for his troubled mind—not so. Catholic life and intelligence revealed itself crushed under a load of dogmas, laws and directions, all emanating from papal authority. Before imposing such heavy burdens he became convinced that it was the duty of every priest to be absolutely sure that the supreme jurisdiction and infallibility of the pope was not usurped.

Though overwhelmed with work he decided to make this examination himself and, for the sake of clearness, to put his thoughts in book form under the title "Is the Pope from Christ?" His only sources of judgment were his reason and his Catholic books—nowhere in the New Testament, the works of the first fathers or the history of the first centuries did he find even by the most diligent search, a theory or a practice of supreme jurisdiction. That and the infallibility of the pope had first been defined and imposed by Pius IX in the Vatican so late as 1870. The authority of the pope, therefore, proved itself by the authority of the pope. That was too convenient for Mr. Revoyre's credance.

The whole superstructure of Catholicism rests on the papal authority. Since he no longer believed in that authority Mr. Revoyre had to confess himself no longer Catholic. With this the necessity of quitting his home and profession faced him. It was no wonder he recoiled. But his decision was soon taken. Since, however, the church had agreed to say when a priest resigns that he did so from unavowable reasons—Mr. Revoyre resolved to publish his and his "volt-face" as he calls it at the same time.

He tried obstinately then to continue his examination on the "idol of the Vatican" but soon found it impossible while having the appearance of a priest. Then he went to his superiors and told them simply that no longer being a Catholic and wishing to write the reasons therefor he was going to some Protestant work to ask the means to do so.

One of their priests going over to the enemy! The superiors feared too much the damage that might ensue. They persuaded him, therefore, to go as pensionaire to a Trappist monastery on an island in the Mediterranean and there reflect a year before taking the final step. Under pretence of consideration for his family and brother priests but really through cowardice, Mr. Revoyre says, he consented. He was announced as a priest wavering in his faith. The prior refused to receive him even for a night. Thus he found himself with only his priestly dress and four dollars in his pocket, stranded in Cannes.

Wandering about the streets he came upon what appeared to be a chapel of a convent. Upon its facade he read these words: "To Christ the Redeemer," and below, "Free Evangelical Church."

"I shall see if this facade lies as so many others, or if it really does belong to Christ," he said to himself.

He wrote then two letters, one to his bishop and the other to Mr. Martin, pastor of the church. The latter alone replied and a meeting was arranged.

Mr. Martin, he found, was not the stiff self-sufficient man, agreed upon by the Catholic church as the type of a Protestant minister, but one full of faith and love of the Savior. With him as assistant was Elisee le Garree, a Franciscan monk, who, though a Breton, had, to Mr. Revoyre's surprise, preserved his faith and mysticism outside of the Catholic church. Two thirds of the congregation were Catholics. Mr. Revoyre discovered, therefore, that he was not the first and only one to emancipate himself for reasons of conscience. He was struck by the serious lives and charity to himself not only of the pastors but also of the congregation, who welcomed him warmly among them.

Their friendship was indeed grateful, when, after his resignation was published, he was made by a certain class of Catholics a target for abuse—some said he was mad. His old parents made a journey of 200 leagues to see if this report was true. The superior of his province regretted that convents could no longer serve as prisons so that he might be bound and confined in a cell.

Two years he remained as assistant pastor of the free church at Cannes. Then he was offered the post of lecturer for the work for ex-priest and finally that of manager and editor of its organ *The Free Christian.*

During his administration he has placed the work for ex-priests on an independent moral basis. Instead of being a work for ex-priests by the charity of others, it is a work for ex-priests by ex-priests. Through the most strenuous efforts, traveling, lecturing, writing, he has gained it sympathy and financial support. Last year ended with all its debts paid and $704.28 to its credit. After a struggle of nearly twenty-five years it found its real leader.

Mr. Revoyre has found in it a field and freedom for his religious tendencies, his reason and his great enthusiasm.

M. G.

NOTES FROM THE FIELD

B. FAY MILLS' LECTURES.

MR. BENJAMIN FAY MILLS, who has been giving courses in the cities of the Middle West for the past year, has commenced a series on the South Side in Chicago. On Sunday last he spoke at Abraham Lincoln Centre, to a large and appreciative audience on "The Prophet Emerson, the Greatest Man of Modern Times." In the evening he addressed a still larger audience in the MacFadden Auditorium, corner Grand boulevard and Forty-second street, on "The New Psychology." During the week he is giving interpretations of Emerson at 3:30 in the afternoon and lectures on The New Psychology in the evening. His programme for the week, commencing Sunday, October 23, will be as follows:

On Sunday, he will lecture at 3:30 p. m. at Abraham Lincoln Centre, on "Walt

Whitman," and at 8 in the evening at the McFadden auditorium he will repeat one of his week-day lectures on "The Psychic Powers of Man." All seats will be den auditorium. All seats will be free free on Sunday, but seats will be reserved until five minutes before the hour announced for holders of tickets, which may be obtained without any charge at the office of Abraham Lincoln Centre or at room 301, 40 Randolph Street. All seats will be open at 3:25 and 7:55.

Next week, the New Psychology classes will be continued in the evenings, and in the afternoons Mr. Mills will give interpretations of Whitman's Leaves of Grass. All the week-day lectures will be held at the MacFadden Auditorium.

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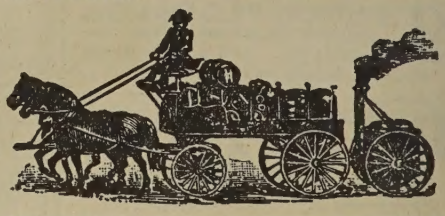

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